

# The Vanguard

Vol. I.

DAYTON, OHIO SATURDAY, MAY 9, 1857.

No. 10.

## THE MISSION OF PROTESTANTISM.

What is Protestantism? A proper answer to this question must necessarily precede a recognition of its appropriate work.

The common reply would be: A Protestant is one who protests against the powers of the Pope. But an interpretation based on the understanding of the animus of Protestantism, would give it a broader signification, a wider scope, and the prophecy of far-reaching results.

I would say, a Protestant is one who strikes for an overthrow of arbitrary, outside authority, and plants himself upon the inherent rights of manhood—one who protests against external despotic rule, and appeals more or less distinctly, to the sovereignty of his own soul.

A thorough, consistent Protestant is one who not only protests against the Pope, but a Pope, ANY Popes, ALL Popes.—The Protestant in name merely, deposes one Pope, to set up another; but the spirit of Protestantism tolerates not ecclesiastical dictation—acknowledges no lead but the Divinity within.

When the eighth Henry disclaimed the power of this Roman Pontiff over him, he was a Protestant; but when he set up for himself, he was a Pope, and his followers were Catholics to all intents and purposes. With one spasmodic effort for freedom, they sunk back into the arms of Catholicism.

But they did well; they established a precedent: they hung out the banner of Reform—Freedom of conscience and the right to worship God according to our own sense of right. It was a glorious flag, even in the hands of the persecuting Cromwells, Elizabeths, and Cotton Mathers! It covers a multitude of sins. It is the Magna Charta of Religious Liberty—a chart by which we may determine our own rights, and judge not only Papists, but these Protestants in name only who cheat themselves with words! words!!

Freedom of Conscience? Let us look upon this star-spangled banner, as it plays in the free wind of heaven, and drink in the inspiration of its motto—that glorious sentiment for which a Huss, a Luther, a Fox, a Wesley, a Williams, and a Baltimore have nobly fought. Freedom of Conscience! Its work of emancipation is but just begun.

Let us analyze this right, which is conceded in theory by all Protestants, and see what it amounts to. Freedom to worship God according to the dictates of my own conscience. So much is conceded in terms.

It remains, then, to determine what it is to worship God, and the legitimate jurisdiction of conscience. This each individual must necessarily determine for himself. First, because Protestantism has appointed him as adjudicator; and, secondly, because the individual himself is the only one who CAN know his own conscience. For one individual, then, I proceed to settle this quite important question of jurisdiction. Let me say that worship to me is something more than seventh day righteousness—the putting on a clean dicky and going up to the synagogue once a week, to seize God by the button-hole, and ding his ears with accounts of my own shabbiness—enlightening him as to his own perfections and the imperfection of his works!

The post of my conscience is no sinecure, for if I am ever saved, I shall be indebted to her constant watchfulness, rather than to that of Jesus for my salvation.

My conscience has quite as much to do with my deportment towards myself and my fellow man, as towards God. I claim that every act of a man's life should be dictated by his own conscience.

Every act should be a religious act. I expect to be punished or rewarded "according to the deeds (all of them,) done in the body."

The authority of the bible, the teachings of nature, the intuitions of my own soul, unite in the conclusion that my eternal salvation depends upon the religious character of each act of my life. If, then, I am at liberty in all I think or do, to be religious according to my conscience, who shall undertake to lord it over my soul? I brand every individual as a Catholic—every institution as a usurpation, that interferes with my Divine prerogative, to obey my conscience so long as I give others the same privilege. If my conscience is to rule, what becomes of the bible and priests, churches and synods?—what are they but so many benevolent impertinencies—so many Popes and Inquisitions? Is not Paul quite as much out of his sphere as Pius? What is Je-

sus that he should attempt to do my work, and cheat me of Justice? Shall I swap off my conscience for his, because he happens to have a better? Shall I tie up my legs for fear of a fall? It seems to be conceded that every man has got a conscience of his own. Then, why attempt to get up a general conventional automaton to do the work of the individual? We have bible, and church consciences, and national consciences, and sectional consciences, and all kinds of labor-saving contrivances to shirk off individual responsibility, and become the scape-goat for individual sins.

What is the United States Government that I, with a soul, should be dictated to by this senseless THING?

What is the "Constitution"—that bundle of crimes and inconsistencies—that chronic fraud on human rights, full of dead men's follies—that I, in whom the living God speaks in every pulsation of the heart, should yield to this paper parchment! What to me is the Supreme Court, that it should deprive me of my vested rights, when God and men have united to pronounce me supreme in my own sphere? Usurpers all—sanctified conspiracies against our God-given rights, every one of them. Away with your man traps! Away with your soul chains!

I deny the rightfulness of giving jurisdiction. I alone am the rightful lord over my own soul. Hands off Humanity!

Yellow Springs, Ohio.

C. M. OVERTON.

## PRACTICAL REFORM.

BY L. H. BIGAREL.

There is an obvious necessity of Reformers looking into themselves. The work must begin with individuals; and we can hope little for the realization of a higher order of society, until men and women are more harmonious in themselves. Every day of my life deepens this conviction, and I speak also the sentiments of others. If the great mass of professed reformers were to act on the hint, I feel assured they could find quite enough to busy themselves at home for some time to come, instead of the worse than fruitless work of conjuring up new batches of social physis. It would perhaps be as proper and consistent for us to put our own house in order, before remarking the confusion of our neighbor's. Why bother our brains about vague and unpractical theories, when we might be doing something really beneficial to ourselves and the Race? It would be as well for those who talk long and loudly of integrality, individuality, and toleration in a harmonious society, to take the first step towards an approximation of a high order of life on the earth.

Crude minds have propensities for dabbling in incomprehensible things, who know little or nothing of the essential details of general principles, and who seem unconscious of the fact that it would be as acceptable to some, to keep their "wisdom" within themselves.

Our world is made up of tangible objects or substances which we are to use with our own hands, and apply to their legitimate purposes. There is no dream about the facts of everyday life, — no sublimated mysticisms in its ever-present realities. — The vague and undefinable enter into no part of them. — Everywhere we perceive the operation of physical laws. Here are the rude elements which belong to this earth-life. They must be taken into account in all our intellectual activities, as the basis of all our operations. That which does not accord with the lower harmonies of the physical world, does not belong to it, and cannot enter into the life of man on earth; so that all those sublime pictures of the imaginary life of the higher spheres, are beyond this rudimental existence, and impertinent to practical reform.

It is the mission of Practical Reform to point out existing evils, and give new and better methods. To this end, it must enter into the common, everyday affairs of life.

Science teaches us the properties, structure, and phenomena of the material world. This includes the human organism, and through it, manifestation of mind or spirit. This brings us to a view of man in his external relations to the physical world—as a physical being. By a natural law, there is an intimate sympathy between the physical and spiritual man, so that the well-being of the former is co-relative with that of the latter. That which is conducive to the health and development of the physical, will in a corresponding degree promote the development of the spiritual.

On the contrary, if through unphysiological habits, we weaken and disease our bodies, the spirit suffers proportionate to the derangement, and is hindered in its development. Could every individual perceive the effect of every mode of life on the soul, it would be more potent in deterring from vice and crime, than the imaginary torments of innumerable hells; as a rational being, man would no longer plant the seeds of disease and pain; he would shudder at the thought of self-pollution. Being ignorant of himself and the laws which govern his physical and spiritual well-being, man must of necessity bring upon himself pain and suffering.

The subject of health and disease is identified with human happiness. First of all, we need a sound body, free from physical debility and suffering. And yet it is a fact that the larger portion of those who profess to be in advance of the Race, are notorious for weakened and diseased bodies. This is a lamentable fact, and reformers should turn their attention more to the cultivation of the physical man.

The physical advancement of man is a necessary step in all real progress. The human spirit must have a healthy organism to fit it for its present sphere as well as that of its future progression. In other words, it must be in harmony with the laws of the Universe. A highly developed soul requires a refined and highly organized body as a medium for the manifestation of its higher powers. If the education of the former has been at the expense of the latter, the result is inharmony, and the spirit must suffer so long as it inhabits its earthly tenement, just in proportion to the violation of the organic laws.

In ignorance of the laws of their being, many persons cultivate their higher natures, to the utter neglect of the physical man, and imagine this is progress! Such persons find themselves incompetent to cope with the rude and selfish world, and wonder if the Race is really progressive at all. With enfeebled bodies, in most cases diseased, and an incessant desire for change, the result of an overcrowded brain, their lives are anything but happy and harmonious, and they sigh for the spirit world!

But this inharmony is the result of false education; and when once a correct understanding of this matter is attained, then we shall hope more for HEALTHY GROWTHS.

LOVE VS. MARRIAGE.—In the trial of Rev. J. S. Kalloch, at Cambridge, Mass., for adultery, the following significant testimony was given:—

Mrs. Griffin, 19 years old, wife of one of the proprietors of the house, testified to her curiosity being excited by a conversation which she overheard between the defendant and the unknown woman. She saw them through a crevice over the door, kiss each other. She saw the woman pinch defendant's cheek, and indulge in other affectionate flirtations, which led witness to suppose THAT THEY WERE NOT MARRIED!

Probably she spoke from experience!

Mr. and Mrs. Dr. Nichols have gone over to the Church of Rome, where we hope the Mother will take care of them. Their mission in attempting to saddle themselves on Spiritualism, they found closed sometime since, and as the church into which they have gone, has borne a considerable weight for centuries, it may possibly carry the Doctor and his lady—till they make another shift.—Spiritual Clarion.



## HARMONIAL PHILOSOPHY VS. POPULAR THEOLOGY.

BY ANDREW RICKEL.

"But," some will say, "it was Christ's humanity that suffered." Well, that does not alter the case much; for, in that case, God, the devil, and the furious Jewish mob were still in partnership to murder an innocent human being in a most cruel manner. But that is not the popular orthodox notion: for they say, "God would not be satisfied with a human sacrifice." Oh, no! God must have his only son—a part of himself—killed, to appease his own wrath, caused by the children of men living according to the nature given them by their creator, and by Adam eating forbidden fruit; (for if God did not wish people to come into the world with their present nature, then, of course, he would stop the propagation of the race.)

How beautiful is the idea (in comparison to the above) that Christ was a good man, and nothing else; that he taught good and wholesome doctrine, in the main; that he rebuked the intense selfishness and hypocrisy of the then popular church; and was killed by a bigoted and furious mob, not to appease the wrath of God, but his wrath, and as a martyr to Truth and Right; that it was not the will of God, nor of any other good being, that he should be killed.

Nor did Jesus teach this doctrine of the fall and depravity of mankind, by our first parents eating of the forbidden fruit; nor of his death satisfying the wrath of God; nor of his righteousness being imputed to the sinner that believes in that "scheme and tragedy;" nor was the doctrine taught in the Old Testament. We may, therefore, safely conclude it to be a false doctrine, unreasonable, unnatural, absurd and monstrous, in any shape that it can be taken. The notion that whoever does not believe this doctrine will be sent to hell forever, is equally absurd; for not one in a hundred of earth's inhabitants has had the chance, in this life, to hear and understand this "scheme of salvation" by vicarious atonement and imputed righteousness. Now, if this is such an all-important doctrine, that those who don't believe it will be damned forever, then why did not God make this plan known to ALL? There appears to have been great folly or negligence on God's part, in not making a way for the salvation of the world, until the end of it! as St. Paul saith, (Hebrews, ix: 26;) and then to put the business of propagating the same into the hands of frail men, who have, for nearly two thousand years, made some effort to accomplish it, but have not instructed one-fourth part of the children of men in that doctrine.

There cannot be any greater inconsistencies and wilder absurdities in the most superstitious mythologies ever known, than are contained in this orthodox theology.

The doctrine that Jesus was not a common human being, but yet a human being, of the tribe of Judah and the lineage of king David, is, also, a prominent doctrine of orthodoxy. But, by examining the genealogies in Matthew and Luke, we find the widest discrepancies; for Luke has a much longer list of names than Matthew, and quite a number of them DIFFERENT. But the most glaring absurdity is, that they both come down to Joseph, and not to Mary, when it is an established opinion among all orthodox believers, that Joseph had nothing to do with the begetting of Jesus; for Mary was pregnant before they were married, and Joseph, when he became conscious of the fact, intended to leave her, but was persuaded by an angel, in a dream, not to do it. "Oh, consistency! thou art a jewel," not everywhere found!

Why do the orthodox teachers stretch the story even more than the historians have done, in order to make even his HUMAN nature to have come in an unnatural way? What do they gain by it? Nothing at all, with men of good sense. Sensible people do not despise or esteem a person on account of his parentage, or birth, and would esteem Jesus none the less, if the historians had said that Joseph was his father, and Mary his mother, instead of giving the bungling account they have.

Besides, to make a miracle of something that always comes in a natural way, is most consummate folly. Just think of it! If a young woman should make any such pretense at the present day, as is related of Mary, what would be thought of such a story by sensible people? But there is no reason to believe that either Mary or Joseph made any such pretense; but that it was made by some designing, superstitious priests, to fasten the fetters of despotism the more securely on an ignorant and credulous people.

All tyrants need some show of authority for their tyranny; and nothing puts ignorant men into such awe and submission, as the pretended word of almighty God: this is the obvious reason why so much effort was lately made by the R. C. church to set up the dogma that Mary the mother of Jesus was also miracu-

lously or immaculately conceived, was, therefore, more than a common human being, and, hence, worthy of worship. If the Catholic only had a book pretending to be written by the virgin, or some one else, that would assert that she sanctioned the despotism of the Pope, and the rules of that Church, and that there was no salvation for outsiders, that such would find it necessary either to submit to the church, or be killed as heretics, infidels and children of the devil, and be endlessly damned into the bargain—then they might (were people ignorant enough,) subjugate all nations under the authority of that despotic church.

But, thanks to the divinity within us, such notions are fast losing their hold on those that believe that eyes were made to see with, and that reasoning faculties were given to men, to enable them to decide between the True and the False, the Good and the Bad: happy are the men that make a proper use of those noble gifts of heaven!

The doctrine that God will damn all those that are unbelievers in orthodoxy to eternal misery, without giving them a chance to mend their lives after death, makes God more cruel and despotic than the worst of earthly tyrants. They may have ended the earthly existence of their victims by great cruelties, but could go no farther; but God is represented as destroying soul and body in hell fire, for not believing absurdities, and submitting to the yoke of priestly despotism!

This orthodox Theology is as useless as it is absurd; it is invariably arrayed against all innovations or reformations in church or state, always taking the side of despotism and conservatism. For eighteen centuries has this system been preached, and what is the present state of the world? All over Christendom are despotisms as oppressive as the world ever knew: extremes of poverty of the laboring millions, and excessive wealth of the favored few were never more conspicuous than now, all over christianized Europe; and our boasted land of liberty is, in some parts, not a whit behind the older nations, in lording it over their unfortunate brethren. The only glimpse of liberty, at present, is to be found among those few that assert the natural right of all men to life, liberty and the pursuit of happiness, and this is no part of orthodox theology.

Thus all rational men can see, that if this orthodox theology should be preached all the time for ten thousand years to come, and its principles acted out, the state of the world then would be worse than it is now; therefore, we are forced to conclude that this Popular Theology is a curse—not only useless, but positively injurious.

But thanks to our friends of the spirit world, and the God-given light within us! They have lifted the veil of thick darkness from our eyes, and have shown us the cause of those monstrous evils that afflict this priest-ridden world, and, also, the remedy. Happy are they who speedily apply it to the destruction of Error, and the promulgation of those glorious doctrines of LIBERTY, EQUALITY and FRATERNITY to the whole human family, irrespective of sex, country, class, creed or color. Then Love can reign supreme, and the kingdom of heaven will be on earth: then will the will of God be done on earth, as it is in heaven.

That this glorious time may speedily come, is my heart's wish and prayer!

Pink Prairie, Ill.

The remainder of Nichols' Letter is crowded out; it will be inserted next week. A long article from A. S. Davis, showing up the gaging system resorted to by orthodox religionists, when cornered, will be inserted, as soon as space is available.

Theology believes in and receives a God and a revelation, the gist and pith of whom and which is, "You can, and you can't; you will, and you won't; if you do you'll be saved, and be damned if you do n't.—E. F. CURTIS, (SR. UNIVERSE.)

### PAYMENTS.

W F, Greenville, \$4; W J S, Zanesfield, 25c; N E M, Wellington, 50c.; 5 in Bloomington, Kansas, \$4.00.  
\$1 each—E W, Milan; P J R, Morristown; J W, Alton; I C, Uhrichville.

BACK NUMBERS.—All who don't intend to take this paper, and have on hand any of the following numbers, would oblige by returning them. If addressed to the Vanguard, Dayton, they will come without charge. Subscribers having those numbers, that don't intend to bind or file them, can get two for one by returning them.

Numbers 5, 7, 8 and 9.

# Vanguard.

SATURDAY, MAY 9, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

## INTEGRAL EDUCATION.

NUMBER TWO.

BY ANNE DENTON CRIDGE.

Temperaments should be equally balanced, and instead of adopting every conceivable means to increase the mental, without any regard to the vitality, weakening the body by stimulating food and drinks, inattention to cleanliness, ventilation, and exercise, let your efforts be to develop the whole and make the temperaments balance; for where one predominates, it necessarily derives more nourishment, and if cultivated solely, it ultimately cause death to the others.

I rejoice that people are getting wiser with regard to sending children to school early. Whenever I visit a school and see the little creatures so still and quiet, I feel as if I would like to take them up and have a good romp. Getting an education!! If people wished to prevent their children from learning—if they wanted to make them stupid and simple—if they wanted to imprison their little spirits in darkness, what better way than this would they do it? Education!! Is this the way to get it? Look at those little creatures five, six, and seven years of age on that hard seat, with their feet dangling some distance from the floor. They must not move or speak, but keep their eyes on their books, or if not, if their lively, active natures prompt a motion or word, there is the black book of the teacher.

Do you call this education? Yes, education to gloom, sadness, misery, and disease. Can we wonder we have such shadows of humanity, that truth moves so slowly, and that every noble and elevating principle is hooted at by the crowd? No! we wonder not; the wonder would be if truth found a place in their souls. Everything natural is blotted and shut out by hereditary disease and the withering training of our youth. Let us hope people will get wiser, and place the tender plant in a soil where it may unfold itself in a beautiful and perfect flower. A child can be taught at home until ten years of age, quite as much in twenty minutes a day as in school. Besides, is poring over a book, education? Pshaw! It is mere cant and sham. You are squeezing your child's soul into a little flower-pot, and placing it in a deep, dark cellar (school,) where the dews, the rain and glorious sunshine that give color and beauty to the green leaf and beautiful flower, can never penetrate. Month after month passes away, and you wonder that the leaves are not green—that it does not send forth buds and flowers; it looks colorless. Are there any persons so ignorant as to think they can have a flower-garden in a dark cellar? And yet parents are guilty of ignorance ten thousand times more glaring for their children (immortal flowers,) are just so treated. No wonder their bright hopes of mind and genius are frustrated; no wonder their bright aspirations are bitterly mocked. Ignorance, blind ignorance, has been the guardian angel of parents and children, and she faithfully performs her mission.

Let your children roam amid the ten thousand beauties of nature, all of which are lessons in the great book of truth, and where the spontaneous feelings and instincts of a child would lead it to follow that for which it is best qualified.

But, under the present system of Education, all have the same food, no matter what their taste is! Is this right? Do the chestnut and peach require the same particles for their support? Has not each peculiar wants which the other has not? The particles which go to compose the peach, are not only of a different color, but different shape and quality from those composing the chestnut.

Again, most of what is learned in school until the age of thir-

teen and upward, is, in general, forgotten before it is of any use; if ever of any use, at all. The fact is, they begin at the wrong end—the order of nature is reversed or changed. Instead of being brought to the intellectual and scientific last, and the mechanical first, their minds are stretched and tasked with the intellectual first, when it is of no possible use, and cannot be appreciated by the child. Then, at the age of fourteen and sixteen, when they would be able to grapple with the purely mental, they are put to mechanical labor alone, and the mind is left to rest, just when ready to grasp the prize. What use is there in teaching your child arithmetic, mathematics, and grammar? Better teach it to handle the spade, shovel, and hammer—their use, and how they are made, which they can understand. Most children are attracted to mechanics. How they love to be in a workshop; and how busily they will work if you let them—no grumbling, no sad countenances! O, no! that is just what they love, and it is right and natural. The mechanical shows itself first; afterward, the mental. If people would only work with nature, and not AGAINST it, something might be done towards a true education. Rather than send them to the schools as they are at present, let them run in the green fields, and be amused and taught by the smiling sun, the wavy grass, the running brooks, and gentle zephyr. One will be attracted to plants, trees, and flowers; he wants to know their names; by and by, he finds many which differ, but still bear an essential resemblance—this brings him to the species: then he discovers an assemblage of species, with more points of agreement than of difference, and more closely resembling each other than they resemble any species of any other group. Here he discovers a genus, and so on. He is studying botany. Tell him he can get to know all about botany by books, and you give him a motive for learning to read; and surely he can learn to read without being a prisoner seven hours per day.

Another child will be attracted to birds, insects, and animals of all kinds. He learns to distinguish one from another; learns their names and habits; if he only had a teacher with him, what questions he would ask! The little fellow is studying natural history.

Another observes the change from day to night, from cold to heat; that the sun rises in one part of the sky, and sets in another; he loves to watch the stars and learn the names of groups and places in the heavens. He is studying astronomy; and if any one was there who could point out the different stars and constellations, and answer his questions, he would do well.

A little fellow looks at his hand; he sees the blue veins, the tendons and joints, and he wants to know all about them. He wants to study physiology. Or he hears the watch tick, sees the steam engine dash along, and he wants to study mechanics. Now, would you, in order to teach each of these, shut them in school, where they could not see the objects to which they are attracted? Surely not. It must be seen that it would be much better to do the very opposite. Children want to see, handle, and take hold of. They are unfit for anything abstract and mental.

Those who teach, should have in connection with their schools, such facilities for this kind of instruction as are required.

## MANUAL LABOR SCHOOL IN KANSAS.

Henry Hiatt writes from Bloomington, as follows:—

I have in company with a few others, succeeded in laying claim to a half section of choice vacant land, in a beautiful and rich part of the country, for the purpose of erecting and building up a Manual Labor School on the most approved plan, and we want all the counsel and assistance our friends in the East can conveniently give us.



## SPIRITUALISM AND INSANITY.

In reply to some remarks of Judge Edmonds, elicited by the article in Harper's Weekly, recommending the indictment of spiritual circles, &c., on the ground of their causing insanity, the Editor of that paper adduces the testimony of some physicians of lunatic asylums, but jesuitically avoids stating the number of those whose insanity is attributed to orthodox religious excitement, which "statistics" of different lunatic asylums show to be SIX TO TEN times as numerous as those ALLEGED (by orthodox physicians or political puppets,) to be caused by Spiritualism.

If, then, Circles should be indicted for causing insanity, what should be done with churches and camp-meetings?

There is, however, a still greater difference, in this respect, between Spiritualism and Orthodoxy. A belief in Spirit intercourse has, in itself, no more tendency to CAUSE insanity, than the study of mechanics or languages, disappointment in love, application to business, and fifty other things, all of which have been known to BRING OUT insanity, where a PREDISPOSING CAUSE existed in the patient's organization. But Orthodoxy is not only an incidental, but a DIRECT CAUSE of insanity. No surer way can be devised of making people insane than to terrify them, and as the effect of genuine, orthodox preaching is in proportion to the terror excited, so is the insanity proportioned to the effect. That of hell-fire preaching is evidently directly to unseat the reason, and make the victim the slave of his fears—hence, liable to the wildest imaginings. Few can thoroughly believe that they are in danger of endless torment, without becoming insane, and, according to the depth of the impression, will be the liability to this affliction. Hence, camp-meetings and revivals are hot-beds of insanity in its most incurable form.

If Harperian logic is good for anything, Caughey, a Methodist revivalist preacher, (last heard of as pastor of a church in Burlington, Vt.,) ought to be indicted without delay. In Sheffield, England, a man who had recently been "converted" by his harangues, killed his son, under the impression that God required him to do so, as he did Abraham, to prove his faith. In Montreal, Canada, according to the testimony of a Methodist physician who attended them, at least two females were made insane by his preaching. In Toronto, C. W., I was informed, on reliable authority, that TWELVE persons became insane in a few weeks, through attendance on his ministrations. One of them died a raving maniac a very short time afterwards. Of this latter fact, I was informed by the poor and afflicted mother of the unfortunate girl, a few days after its occurrence. Two more cases were personally known by an intimate friend. Yet amid all this havoc, this man (?) still went on with his work of death and desolation. The sychophantic press loaded him with plaudits, but dared not state these damning facts. He left, to mark his path by fresh desolations elsewhere.

But the pious and benevolent editor of Harper's Weekly, like his prototypes in the olden time, strains at a gnat and swallows a camel, by denouncing that which is said to cause a solitary case of insanity here and there, while winking at, or justifying, that which is known to cause it everywhere, at the rate of hundreds annually. But it "wouldn't pay" the Editor of Harper's paper to tell such ugly truths; for the Harpers are Methodists, and so, probably, are many of its readers. White lies are, therefore, a more marketable commodity!

Here is an incident showing how these cases of insanity from Spiritualism are manufactured:

Frank Mc Cracken, of Alleghany, Pa., has been declared insane by a jury of that place, on the ground that "he labored under the impression that the persons about him carried magnets, by which both his mind and body were injured. He appeared sane enough, except on the subjects of Spiritualism and Magnetism."

It is a fact, as well known to those possessing psychometric

powers, and to many others, as any fact in ordinary science of daily life, that every one carries "a magnet (sphere, or influence) about him, by which both the mind and body" of another may be influenced. But, suppose this is not so: does it follow that all persons in error are insane? If so, the world is a huge mad-house; and the statement of an inmate of a lunatic asylum, to the effect that it had been built to protect the rational people within its walls from the mad multitude outside, must be very near the truth!

Still nearer must that genius have arrived, who discovered that EVERYBODY was more or less insane! A Philadelphia doctor said that insanity "consisted in holding an opinion different from that of the majority."

Under which definition did the Alleghany wiseacres find Mc Cracken insane? A. C.

## ICONOCLASM AND CONSTRUCTIVE REFORM.

The Vanguard, when earnest in the right direction, does efficient work; but in caricaturing what millions sincerely claim as their Spiritualism, and in railing against one of whom Pontius Pilate could "find no fault," we think it rather savage; is warlike after the fashion of a vanguard soldier who shuts his eyes and fires at random with shots that hit friend and foe, and a gun that "kicks its owner over;" for the same wholesale criticism the Vanguard and some two or three other Journals, wield against the ancient Record, and its mediums, would leave scarce a vestige of modern spiritualism. But, brethren, fire away till you and the people get rid of your antagonism. But when some of us please study the history of the past in search of key notes of harmony vibrating through all the ages; when we choose to defend the brotherhood of the dead gone before, and still hovering over us; when we labor to prove that the same God and angels whose heavens are open to-day, were open likewise to Moses and Christ, ages since, and through all centuries, harmonic revelations have been given, according to the needs of humanity; and when, without hurling offensive epithets at their heads to drive them away, on this ground we conscientiously seek to reach the minds and hearts of millions who cling with a blind but sincere reverence to the bible,—please, brethren, don't set yourselves up as progressive popes, nor turn on us with Iconoclast thunder, nor claim to be the infallible expounders of all philosophy, nor call us fools, fogies, toads, lickspittles, milk and water twaddlers, time servers, policy seekers, unprogressed nincompoops cowering to orthodoxy. Pray don't—unless you feel like it.—Spiritual Clarion.

The difference between the writer of the above notice and those to whom he refers, is, perhaps, less than he supposes. I do not understand W. D. to deny the mediumship of Moses, the prophets, Christ or the apostles; on the contrary, he believes many of them to have been not only good MEDIUMS, but great and good MEN. But he takes the position that no person, however advanced or meritorious, should be made a STANDARD for another, but that all who would live the highest life possible to each, should "be themselves."

If either ancient or modern Spiritualism is unable to stand ANY kind of criticism, "wholesale" or retail, the sooner its advocates are "kicked over," the better for the advancement of truth.

INDIVIDUALLY, I would rather develop the good in the Bible, than expose its evils and contradictions. As Good is developed and ACTUALIZED, Evil dies a natural death.

But my opinions or predilections are no standard for others. Each to his appointed work. I have, however, more faith in mangles than in Metaphysics—in the practical and positive, than in the theoretical and negative, though each may be well in its place—each a part in the grand harmony of the Universe. Albeit, it appears to me that co-operative bakeries, baths, wash-houses, sewing machines, and others means of diminishing the drudgery of the kitchen, and giving females time to attend to their own health and their children's education, are as useful as Free Discussion Halls and Woman's Rights Conventions.

But each to his liking. Let the pioneer fell the forest, but fail not to leave some trees for shade from the burning summer sun, and shelter from the Korean winter blast. A. C.

## A STORM ON THE GULF.

Aug. 10, 1856.—Sunday in Galveston—hot sun, but delightful gulf breeze. In fifteen minutes I move baggage  $\frac{1}{4}$  mile from one steamer to another, get money from the bank, and start for New Orleans.

Breeze dead ahead—as we pass the bar it freshens, and at 2 P. M. becomes a gale. Our voyage, which began with FAIR prospects, has become rather FOUL. "Casting up" has become general, and eating entirely out of fashion. At 10 P. M. the gale has become so strong, and is changing so much towards the south, that we are obliged to leave our course, and head to it.

What grandeur there is in old Ocean's billows, as they come tumbling up to us, and send us tumbling in every direction!

Having luckily received three numbers of the S. R., before starting, I "put in the time," on Sunday and Monday, very well, by feasting on them in my berth, and watching the change of scenery from the black clouds when we roll up, to the black waves when we roll down; and such rolling! I am obliged to be constantly braced, to avoid being thrown from the berth.— Sometimes the tops of the wheel-houses come to the top of the water.

By Monday evening, we are supposed to be about thirty miles from our starting place, still heading to the wind, but not moving much. An effort is made to put about, but, thanks to the prudence of our noble Captain Sheppard, it is abandoned, and we are saved from the watery grave that swallowed the Nautilus (a boat that started two days before us,) with all on board, save one.

But the gale has again increased, and the impression has become general that we shall reach the bottom of the gulf, before any other port. Our main-mast is carried away, our coal getting low, the staunch, old ship creaks and groans as if in mortal agony, our reckoning is gone, and we seem left to the mercy of old Neptune.

Here is a fine chance to observe some of that "sweet consolation," about which so much is preached and written. Our load of passengers is made up of two Methodists, two young men of 'pious' training, two French infidels, three or four American do., one regular Texas genius, and your humble servant. My two numbers of the S. R. are passed around, and eagerly read. My time is divided between reading the "Age of Reason," (which I met with here for the first time,) and looking about to take notes of events. I have two life-preservers, and am all ready to take things coolly, and make the most of what comes. I observe that my infidel friends are all philosophers; and, instead of being frightened at the idea of "kingdom-come," they are all cheerful, and bound to make the best of it. But our Methodist friends are proving the triumphs of the gospel, by praying to a God who, peradventure, is sleeping, and whining after the captain and passengers to know if we are going to be drowned!

Our Texas friend has concluded that, if they swallow Methodism, they must have a capacious gullet: and has, therefore, informed one of them that things are going wrong, that the captain is playing the dickens with us, and finally appoints him a committee of one, to go the captain, pistol in hand, (which is very kindly furnished him, loaded with cotton,) and demand that we put about forthwith. The captain, of course, paid no attention, and so he is sent again and again, each time more fully impressed with the importance of his mission, but does n't find courage to fire. But at last, on Tuesday evening, we took advantage of a temporary lull to put about. And now we must all change rooms, as the wind is on the other side, and it is so hot that the only chance for comfort is on the windward side; moreover, of 300 cattle, which constituted our ballast, all but 30 are killed by the rolling, and the stench drives us to windward. On Wednesday we come to anchor in an unknown bay, cast out the dead cattle, and ride out the storm.

Our Methodists are now informed that they are on board a filibuster, and that all our running back and lying up, is to gain time, and find out who are "all right on the goose;" also, that the officers of the "secret organization" are present, and they can choose between joining of their own free will, or being set ashore on Cat Island, to take the next steamer for the States. The objects of the association were to do away with the first families of Virginia, make a canal across the Isthmus, and take Cuba, without any loss of blood or treasure. As they conclude to join, they are blindfolded, and dressed up with some paper rigging, to represent a certain long-eared animal, and then made to perform some very TALL stepping over imaginary swords, after which, they are unblinded before a mirror, with the solemn injunction that the object of this part of the ceremony is, that they may "see themselves as others see them." Then, after answering sundry questions as to their habits and relations in life, the password (jackass) is VERY SECRETLY given. After all this, and several times as much more similar ceremony, the smartest of the two has written, in a good business hand, to a friend in the States, advising him to sell out immediately, and come to Cuba; and has entrusted the letter to the master of ceremonies.

Thursday morning we weigh anchor, and sail for the Balize, which we make before dark. An expression of thanks and confidence is signed by the passengers and presented to the captain. Our Methodist friends are posted and enlightened, and conclude that the knowledge gained is worth more than the wealth of Cuba. They have commenced a growth that will soon rid them of Methodism; and here we are on Friday morning, safe in the Crescent City, having made a two-days voyage in five, and passed through the worst storm ever known in the Gulf—that which destroyed LAST ISLAND. J. R. W.

## PAY UP.

We have sent eight numbers of this paper to over a hundred who were subscribers to the Spiritual Messenger, who have not ordered it, and from whom we have heard nothing, directly or indirectly. All such who wish to continue it, will please write to that effect without delay, as we cannot afford to send many more. To such as reside within a day's travel of Dayton, this may be the last number sent without farther orders; we shall stop all those within a week's travel with No. 11, and the remainder with No. 13.

25 cents (in stamps,) will pay for three months. All others who have not paid, would oblige by remitting something without delay.

Prof. O. S. FOWLER will deliver a course of lectures on Phrenology and Physiology, in Huston Hall, Dayton, commencing Wednesday, May 6th,  $\frac{1}{4}$  to 8, P. M., and continuing one week. Admission, 15 cents. Private examinations made at parlor, Phoenix House.

Dr. J. R. Walker, the owner of the patent of "Walker's Improved Door-Stay," (see adv.,) has generously donated the Right for the State of New York for the purposes of the Vanguard, the proceeds to be invested in publishing liberal books and in increasing the interest, circulation, and efficiency of the paper. Our friends in that State and elsewhere, would oblige by giving publicity to the article, that we may be able to strike more and heavier blows for Truth and Freedom, open a door for progress, and stay the arm of the oppressor.

Terms for any county or city in that State, can be known by applying to Alfred Cridge, Dayton. The whole State will be sold very low for cash.



## INDIANA LIBERAL INSTITUTE.

"The proper study of mankind is Man."

This Institution, which has from its first foundation been a practical illustration of the benefits arising from educating ladies and gentlemen together, is noted for its healthy and beautiful location, one and a half miles south-east of the city of Richmond, Wayne county, Indiana.

It has hitherto enjoyed a fair reputation for its proficiency in the Exact Sciences, and it will be the aim of the Faculty to make the range of studies more complete, by additional lectures in the purely Intellectual, Moral, and Literary Departments.

Due attention will be given to Modern Languages, which will invariably be taught by European teachers, in the shortest and most practical method commended by Locke, Milton, Leibnitz, Sydney Smith, etc.

The study of Literature, or the reading of the standard works of all ages and nations, will be made binding on all students as a daily exercise. Our object is not only to instruct, but to refine, and to make of our students reading men and to impart to them the will and the faculty to educate themselves through life.

Students desiring to perfect themselves in Surveying, will have an opportunity for field exercise, so that they may become, practically as well as theoretically, acquainted with the subject. Students will be required to construct the problems found in Davies's Legendre, in "The Application of Algebra to Geometry," as well as to solve them Algebraically. It is the object in this department to exercise the student in the process of exact reasoning, and thus prepare the mind for original mathematical investigation, and for the varied application of mathematical and mechanical science to practical purposes.

The Classical department embraces Latin, Greek, French, and German. Especial care will be given to the common English branches.

The next term commences April 13, 1857, and closes July 3, 1857.

The new school year will consist of two sessions:

The first session, of twenty weeks, commences on Wednesday, Sept. 9th, 1857, and closes on the 4th of Feb. following.

The second session, of twenty weeks, commences on the 5th of February, 1858, and closes with the end of the school year, 24th of June following.

There will be a vacation of one week during the Christmas and New Year holidays.

Pupils are admitted at any time, but it is especially desirable that they should be present at the commencement of the session.

## EXPENSES AND PAYMENTS.

Boarding, tuition in English branches, including higher Mathematics, washing, rooms, fuel, and lights, per session of twenty weeks, or two quarters, \$80 00.

One-half payment in advance, the balance at the middle of the session.

Ancient and modern Languages, extra, each \$4 00 per quarter. Drawing and Painting, each, \$3 00 per quarter.

Books and Stationery are furnished on reasonable terms.

Music \$8 00—Use of Piano \$2 00.

## BOARD OF INSTRUCTION.

SAMUEL ROYCE, President,

Prof. of Moral and Intellectual Philosophy, Literature, and Modern Languages.

W. D. HENKLE,

Prof. of Latin, Greek, Higher Mathematics, and Astronomy.

MATILDA W. BROWN,

Teacher of Higher English Branches.

ELLEN M. ROYCE,

Teacher of Common English Branches.

KATE A. HENKLE,

Teacher of Drawing and Painting.

H. R. PERRY, Secretary.

AMANDA E. PERRY, Matron.

Those desiring additional information, will please address the Secretary, H. R. Perry.

## CONGENIAL RELATIONS.

A gentleman of fortune, residing in a healthy climate, out of the U. S., requires a confiding, intelligent and systematic person, about 40 years of age, to act as general superintendant of his household establishment. She will not be expected to associate with the domestics, will be treated in every respect as one of the family, and have no mistress over her. Salary not so much an object as a suitable person.

Address to care of A. Cridge, Vanguard office.

The gentlemen from whose letter the following extract is taken, will be disengaged in about two months. He is unmarried.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good. I have taught school, and practiced physic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, one who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

Terms of advertising for Conjugal Relations, HALF the usual rates; viz.: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

I left behind, either in Buffalo or East Hamburg, a manuscript book of poems, bound in red Morocco. Will the friend who has it please to send it me by post? The postage will be repaid with pleasure. W. DENTON.

O. S. Fowler is delivering a course of lectures on Phrenology and Physiology, in Huston Hall, in this city, commencing Wednesday, May 6th, and continuing one week. His reputation as a lecturer and Phrenologist, will no doubt command a large attendance.

## WANTED;

A minister of one of the Dayton churches to take, in discussion the affirmative of the following proposition:

Resolved—that the Bible is of Divine origin, and the rule of our faith and practice.

Let us see if they can defend in fair discussion what they are constantly reiterating in their "coward castles." W.

## DAVIS AND CUPPY.

Insurance Agents and Underwriters,

Representing Cash Capital to the amount of \$6,000,000!

Are issuing Life, Fire, and Marine Policies, at rates of premium as low as consistent with the hazards taken. All losses promptly adjusted and paid at this office.

DAYTON, OHIO.

## A TRACT FOR THE TIMES!

THE PHILOSOPHY OF REFORM.  
BY THE "YELLOW-SPRINGS MILK-MAN."

This is an efficient bomb-shell packed in a small compass, and calculated to effect explosions in the orthodox magazines at small cost. Price, 3 cts. each; 25 cts. per dozen; \$1.25 per hundred, post free. For Sale by C. M. Overton, Yellow Springs, and at the Vanguard office.

Crandell's Patented Carriage, and Smith's Forge.

For rights in these new and valuable Improvements, address

H. G. STEVENS, OLIVET, EATON CO., MICH.

## PSYCHOMETRY.

MRS. ANNE DENTON CRIDGE

PSYCHOMETRIC DELINEATOR OF CHARACTER;  
DAYTON, OHIO.

On receipt of a letter, or portion of one, written by the person whose character is desired, a description of it will be sent, far surpassing in accuracy and minuteness any that is merely phrenological. By this means can be attained an accurate estimate, not only of the natural development of the faculties, but also of their mode of action.

As a means of ascertaining character with a view to the formation of matrimonial or business relations, this method will be found invaluable.

Diagnosis, or ascertaining the nature and seat of disease in any given case, is known by all practitioners to be the most difficult and uncertain portion of the healing art. This can be accurately ascertained psychometrically. The remedy can then be easily found and applied, by any competent physician.

The following are a few of the numerous testimonials that have been received:

Hon. N. P. Tallmadge, Fond du Lac, Wisconsin, writes as follows:—

"The character given by Mrs. Cridge, from a letter sent by me (returned with the seal unbroken) is remarkably accurate. What renders it in one respect more striking, is that the writer of the letter examined, has recently lost her husband."

From N. H. Swain, Columbus, O. March 31.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those possess who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

**CONDITIONS.**—The letter to be examined, if not sent by the writer, should be enclosed in a separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and is better adapted for the purpose if recently written.

**Terms.**—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

## THE TYPE OF THE TIMES.

## A Journal of the Writing and Spelling Reform.

BI-MONTHLY—ONE DOLLAR PER ANNUM.

Longley, brothers, 168 Vine Street, Cincinnati, O., Editors and Publishers.

## SEED PLANTER.

Valuable Patent Right for sale, for half the State of Texas. Address

J. R. WALKER, DAYTON, O.

Wanted, to adopt — an orphan girl. Apply to A. Cridge at this office.

## The Age of Progress.

A WEEKLY JOURNAL OF SPIRITUALISM AND  
RELIGIOUS REFORM.

Stephen Albro, Editor; Thomas Gales Forster, corresponding Editor.

Published by Murray, Baker and Co, 200 Main street, Buffalo.

Terms—Two dollar per annum in advance; single copies, five cents.

PROSPECTUS OF THE

## VANGUARD:

## A FREE WEEKLY REFORM PAPER.

W. & E. M. F. DENTON, ALFRED & ANNE DENTON CRIDGE,  
EDITORS.

The present condition of Practical Reform movements, demands a Weekly Paper uniting courage with discretion, earnestness with refinement, and freedom with dignity. Nearly all periodicals, including most of those especially devoted to progressive movements, fear free discussion, beyond certain limits. The VANGUARD is for those only who believe in PROVING ALL THINGS. Its projectors have full confidence that to such they can give ample satisfaction.

Integral Education, Spiritualism, Practical Socialism, Land Reform and Universal Freedom will be its most prominent topics. It aims to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of Socialistic organizations.

Terms—one dollar per annum; five copies for four dollars.

Single numbers three cents each.

Published every Saturday, at the corner of Liberty and Water streets, Dayton, O.

## Advertisements inserted at the following rates:

Ten lines, one insertion, \$1; subsequent insertions, 25c.;  
per quarter, \$3. Three lines, first insertion, 50c.; subsequent insertions, 12c.; \$1.50 per quarter.

## Advertisements.

## Books published at the Office of the

## VANGUARD.

N. E. corner of Water and Liberty streets, Dayton, Ohio.

POEMS FOR REFORMERS. By W. Denton, 50 c., postage free.

COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—50 c. A liberal discount to wholesale purchasers of the preceding works.

Postage stamps received in payment.

The following valuable books are kept for sale at this office:

Modern Spiritualism, its facts and fanaticalisms. By E. W. Capron. One dollar, postage, 20c. Every thinker should read it.

The Religion of Manhood; by Dr. J. H. Robinson. 50 c. Postage 5c.

Free Thoughts concerning Religion; by A. J. Davis. 15c. do. 2c.

New Testament miracles and Modern miracles. J. H. Fowler. 30c. post free.

Society as it is, and as it should be. John Patterson. Cloth, 75c. do.

Barker and Berg's Discussion on the Bible. 50c. do.

Harmonial Education. L. A. Hine. 10c. do.

Mr Cridge, having had considerable experience in the Book

business, will furnish to order ANY BOOKS procurable. Retail

orders, to the amount of \$5 and upwards, will be delivered at

publishers' retail prices, at any railway express office within 300

miles of Dayton. Cash to accompany the order.

## MARY GORDON,

OR  
LIFE IN THE SHERES.

## AN AUTOBIOGRAPHY.

Written through the mediumship of Miss Nan Clara McRoberts, of Chillicothe, Ohio. Price, 40 cents, post free. For sale at the Vanguard office.

The above work throws considerable light on the nature of spirit existence, and the influence of existing social institutions in retarding advancement in the future life.

## EVERY BODY WANTS THE PATENT

## IMPROVED DOOR-STAY.

The only thing invented that will hold a door firmly in any position.

It is a very neat and simple article, never gets out of order, and is so cheap as to be within reach of all. It is operated entirely with the toe. It bolts the door securely when closed, and holds it firmly at any point when open, without injury to floor or carpet.

State and county rights for sale very low, by

J. R. WALKER, DAYTON, OHIO.

Right of an excellent Straw-cutter for sale, for Texas and California. Address:

J. R. WALKER.

## THE SOCIAL REVOLUTIONIST.

The bravest Periodical of the day, the most original and radical, and one of the most searching and profound. It is too brave to be popular; for, upon the principle that the Cause of Truth is best promoted by Free Inquiry, it fears the investigation of no question, and is emphatically FREE, its readers say, 'The only free Journal in the world.'

There are two phases of reform; the Negative, that unmasks error; and the Positive, which points out Truth and the means of reducing it to practice. It is not enough to believe Truth; we must live it; and Religion must be redeemed from the blight of mere talk and externality. It is not enough to pull down: we must build up, and the SOCIAL REVOLUTIONIST aims at signal efficacy in both, especially in the work of reconstruction. It would try every means to promote the revolution of Progress. Engaged as it is, in the investigation of central questions, and reaching as it does, the most active agitators and propagandists of the day, it is destined to the exercise of a pervading influence widening and deepening as it reaches into the future. It originates in the country and radiates toward the cities, reversing the usual current of Literature. Every independent THINKER should have a copy. Will not every friend of Progress assist in sustaining this organ of Free Thought?

The Social Revolutionist, now in its third volume, is a monthly of 32 large octavo pages, besides the cover; conducted by John Patterson, Author of Innovation Entitled to a Candid Hearing, and Charles Hopewell; or Society as it is and as it should be; and W. S. Bush, A. M., M. D., with an able corps of contributors; and published by an independent group of workers, at Greenville, Ohio.

Single copies one dollar per year; five copies for four dollars; specimen numbers ten cents each.

## DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus, O

satisfaction guaranteed in all cases, and prices reasonable.

Dr. S. will answer calls to lecture on Spiritualism and other Reforms.

## Wigand's Complete Physician, Surgeon and Accoucheur.

Containing the symptoms, causes, Allopathic, Homeopathic, Hydropathic and Eclectic treatment of all known diseases of the Human Body.

This is an excellent work—a complete medical library. One might spend fifty dollars for medical works, to obtain the information here given.

Price, postage free, three dollars. 780 pages, well bound in sheep. Address

W. DENTON, DAYTON, O.